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education and bringing secondary education into close contact with elementary. But most explosive of all is the mass of religious conviction which feels that the present education acts fail to recognize parental claims in regard to the religious training of the young."

In 1909 Mr. Riley sought through the *Times* and other journals for recommendations concerning religious education. Out of nearly a hundred replies a dozen have been selected representing various points of view. These are reviewed with reference to "the question of curriculum, the question of public administration, and the question of political obligation; or, in other words, (1) to the place of the religious lesson in the course of teaching provided by the school, (2) to the degree of control which the national government and the local education authorities should respectively exercise over the work of schools in receipt of aid from public funds, and (3) to the rights of the parent as against the state, and to the rights of the state as against the parent, in determining what a child shall learn at school."

To the American teacher this analysis is especially valuable for the range of possibilities is well shown. A conscious responsibility for this problem may avoid some of the dangers which will come when recognition of it is forced upon us by lack of forethought and provision.

FRANK A. MANNY

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The Idea of the Industrial School. By GEORG KERSCHENSTEINER; translated from the German by RUDOLF PINTNER. New York: Macmillan, 1913. Pp. 110.

The author states that the purpose of the volume is to make clear the real significance of the more recent appearance of the industrial school, to correct some of the mistakes which have been made in trying to introduce manual work into the general system of education, and to save the public school "from committing errors, which would be far more dangerous than the sins of the old 'book school.'"

A philosophical discussion of the purpose and duties of the public school leads to the following conclusions: "These are the three obvious duties of our public schools, and they include at the same time the whole aim of education. Let us denote them shortly as:

"1. The duty of vocational education, or the preparation for a vocation.

"2. The duty of teaching the ethical value of a vocation.

"3. The duty of teaching the ethical value of the community within which the vocation is carried out.

"Since we cannot make ethical the community without making ethical those who form the community, so these three duties of the school necessarily include the ethical training of the individual."

In maintaining that the first duty of the public school is to give vocational

education the author recognizes that he is not in entire accord with the majority of educators, but he maintains that he does not "thereby set up a utilitarian aim, but an aim that is in the first place and in the greatest degree an ethical one."

In the chapter on "The Methods of the Industrial School" the author shows, first, that there may be widely differing conceptions of the term "Industrial Education"; second, that the content given it by the author emphasizes "education" rather than "industrial"; third, that the industrial school must constitute a vital part in the system of general education.

He pleads for the right to raise the standard of industrial work by giving it a distinct place in the curriculum, not only in the industrial schools, but frequently in the upper elementary grades, and by placing it under the charge of specially trained instructors.

"Last of all we have been taught this ultimate and most important fact, that the basis of all training of character lies in the development of a sound judgment, or, what is the same thing, in the ability to think logically. This can only be attained by independent intellectual work. Independent intellectual work is more a characteristic of the industrial school than is independent manual work."

In general it would seem that "the idea of the industrial school is by means of a minimum of knowledge to build up a useful citizen endowed with a maximum of skill, ability, and joy in work."

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Didaktik der Himmelskunde und der astronomischen Geographie. Von ALOIS HÖFLER. Leipzig und Berlin: Teubner, 1913. Pp. xii+414. M. 11.

This work is the second volume of a 10-volume set of pedagogical handbooks, edited by Höfler and Poske, and now appearing from the Teubner Press, for use in realist instruction in higher schools. The volumes already available deal with mathematics, astronomy, and botany.

In German and Austrian programs for the *Real*-schools astronomical instruction runs as a 2- or 3-hour subject through several semesters. It is commonly given from textbooks in about as perfunctory a fashion as mere textbook astronomy is given with us when no observational or experimental work is associated with it. This book seeks to reform prevailing instruction by making it truly scientific.

The author first recites and discusses critically the widespread complaints against the results of the traditional practice, develops and justifies a rational program for a first-hand study of the sky by the pupils, building upon this a considerable body of associated theory. His program runs through the whole 8 years of the Austrian *Real*-school, extending 2 or 3 hours a week from the